

Sam. biog. Judson, A. 340

MISSIONARY HEROES COURSE

LIFE STORIES OF GREAT MISSIONARIES FOR
TEEN AGE BOYS

ARRANGED IN PROGRAMS

Adoniram Judson

Herald of the Cross in Burma

SOURCE BOOK

"THE LIFE OF ADONIRAM JUDSON"

By EDWARD JUDSON

Program Prepared by

FLOYD L. CARR

BAPTIST BOARD OF EDUCATION
DEPARTMENT OF MISSIONARY EDUCATION
276 FIFTH AVENUE, NEW YORK CITY

Course No. 1

ADONIRAM JUDSON

Herald of the Cross in Burma

SOURCE BOOK

“THE LIFE OF ADONIRAM JUDSON”

By EDWARD JUDSON

BAPTIST BOARD OF EDUCATION
DEPARTMENT OF MISSIONARY EDUCATION
276 FIFTH AVENUE, NEW YORK CITY

OUTLINE

	PAGE
INTRODUCTORY STATEMENT	2
PROGRAM FOR MEETING	3
LIFE SKETCH	4
LIFE INCIDENTS	7

Program based upon "THE LIFE OF ADONIRAM JUDSON"

by EDWARD JUDSON

A. B. P. S., \$1.25

FOREWORD

THE *Missionary Heroes Course* for Boys meets a real need. It is a series of missionary programs for boys, based on great biographies which every boy should know. Course Number One, now available, provides programs for the ensuing twelve months and may be used in the monthly meetings of boys' groups. Other courses are in preparation and will be issued for subsequent years.

It is suggested that the leader purchase three copies of each leaflet; one to be kept for reference and the other two to be cut up to provide each boy with his assigned part. In order to tie together the life incidents as they are presented by the boys, the leader should master the facts outlined in the biographical sketch and read carefully the volume upon which the program is based. These volumes are missionary classics and may be made the basis of a worth-while library of Christian adventure.

Boys are keenly interested in stories of adventure and achievement and it is hoped that participation in the programs will lead many of the lads to read these great missionary biographies. Attention is called to the eleven other life-story programs in the series now available for Course Number One, and to the series now in preparation for the ensuing year, both of which are listed on the last page. The books upon which these programs are based can be ordered from the nearest literature headquarters. Portraits of these missionary heroes will also be made available for purchase.

While these programs have been developed to meet the needs of boys' organizations of all types—*i.e.*, Organized Classes, Boy Scouts, Knights of King Arthur, Kappa Sigma Pi, etc.—they were especially prepared for the chapters of the *Royal Ambassadors*, a missionary organization for teen age boys, originating in the southland and recently adapted to the needs of the Northern Baptist Convention by the Department of Missionary Education. We commend these materials to all lovers of boys.

WILLIAM A. HILL.

PROGRAM FOR MEETING

1. Scripture Reading: Psalm 72:1-19 especially verse 16, "There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon." (See pages 340 and 395 of "The Life of Adoniram Judson," by Edward Judson.)
2. Prayer.
3. Hymn: "I'll Go Where You Want Me to Go." Introduce the hymn with the story of the Haystack Prayer Meeting at Williams College (see page 17) and Judson's account of his struggle in the woods at Andover Seminary (see pages 473-474).
4. Introduction to Life Story* (based upon pages 1-11 of the above book).
5. Conversion and Call to the Ministry (pages 12-13).
6. Decision to Become a Missionary (pages 17-18, 473-474).
7. Courtship and Marriage (pages 32-33, 34-35).
8. The Judsons Become Baptists (pages 43-44).
9. Rangoon, Burma, the Open Door (pages 47-48).
10. The First Fruits (pages 124, 132, 395).
11. Judson's Imprisonment (pages 217-219, 220, 225-226, 263).
12. Death of Ann Hasseltine Judson (pages 289-290).
13. Completion of the Burmese Bible (pages 405, 409-410, 415).
14. Completion of the Burmese Dictionary (pages 516-517, 567).
15. Adoniram Judson Dies at Sea (pages 526-528).
16. The Memorial Tablet at Malden, Mass. (page 1).

* The leader should read both the brief sketch in this pamphlet and also pages 1-11 in "The Life of Adoniram Judson," by Edward Judson, in order, as the program progresses, to fill in the gaps between the assignments.

SKETCH OF THE LIFE OF ADONIRAM JUDSON

ADONIRAM JUDSON was born in Malden, Mass., August 9, 1788. His father was the Pastor of the Congregational Church at Malden and later became Pastor at Plymouth, Mass. He was endowed with a brilliant mind and entered the sophomore class at Brown University when but sixteen. He graduated before his nineteenth birthday, taking the highest honors in his class.

During his college course, however, he leaned toward agnosticism and was adrift as to his life work. While traveling with some players he was aroused by the sudden death of a classmate and he soon entered Andover Seminary to prepare for the ministry. Here the influence of Samuel Nott who had come from Union College and four members of the Haystack Missionary Society of Williams College inclined his mind toward the missionary enterprise. Still another factor was the reading of a sermon preached in England by Claudius Buchanan of India, entitled: "Star in the East." His decision was reached on December 2, 1808, while in prayer in the woods near the seminary.

Two years later, the Congregational Association of Massachusetts was startled by the application of four Andover students for appointment as foreign missionaries. After careful deliberation, on September 19, 1811, they formed the "American Board of Commissioners for Foreign Missions" and accepted Adoniram Judson, Samuel Nott, Samuel Newell, and Gordon Hall as their missionaries. Luther Rice was later accepted and the five young men were ordained as missionaries at Salem on February 6, 1812.

Adoniram Judson had won as his bride and fellow-adventurer into the unknown, Ann Hasseltine of Bradford, Massachusetts. They were married the day before his ordination and on February 19, sailed from Salem in the *Caravan* with Samuel Newell and his bride, Harriet Atwood Newell. During the voyage Judson and his wife gave careful study to the question of baptism in order to be able to cross swords with the English Baptists at Calcutta, but they became convinced that the

New Testament sustained the Baptist position. Three months after their arrival at Calcutta, they were baptized by William Ward of the Serampore Mission. Judson then wrote to the Baptist leaders in America and in response "The General Missionary Convention" was organized May 21, 1814, in order to undertake their support.

The East India Company was opposed to the settlement of American missionaries and the Judsons finally took a vessel bound for Burma and arrived at Rangoon, July 13, 1813. He immediately began to study the Burmese language, and on the third anniversary of his arrival finished his Burmese Grammar. In 1817, he completed the translation of the Gospel of Matthew, and had to his credit several valuable tracts in Burmese.

On June 27, 1819, nearly six years after his arrival at Rangoon, he baptized his first convert, Mounng Nau, and for the first time administered the Lord's Supper in the two languages. During the following November, two others were baptized. These were the first fruits of the more than seven thousand Burmese and Karen converts that accepted Christianity during the lifetime of the founder of the mission.

Reinforced by the arrival of seven helpers, including a printer, Geo. H. Hough, and a physician, Jonathan Price, the mission at Rangoon was ready for expansion. In January, 1824, the Judsons, accompanied by Dr. Price, moved to Ava, the Burmese capital, to open work there. Shortly after, war broke out between Burma and Great Britain, and on June 8, 1824, Judson and Price were thrown into prison. Seventeen months of suspense and suffering then followed; first in the death-prison at Ava, and then at the prison at Oung-pen-la. Release finally came through the need of an interpreter to help negotiate peace.

At the conclusion of the war, Judson moved his mission from Ava to Amherst to enjoy the protection of the British flag. He was obliged to return to Ava to serve as interpreter for the drawing up of a treaty of peace. While he was detained at Ava, Mrs. Judson was stricken with fever and on October 24, 1826, passed away, and was laid at rest beneath the Hopia tree at Amherst.

Though worn with his sufferings and overwhelmed with sorrow, he continued work on his translation, the manuscript of which had been miraculously preserved during his imprisonment. On January 31, 1834, taking the final page of his translation in his hand, he retired and knelt in prayer, dedicating the toil of twenty-one years to the cause of Burma's evangelization.

Three months later, Judson married Sarah Hall Boardman, the widow of George Dana Boardman, who had

laid down his life at the beginning of the Karen ingathering. Eight children were born to bless their home, one of whom, Edward Judson, became the honored Pastor of the Judson Memorial Church, New York City, and the author of *The Life of Adoniram Judson*. After eleven years of devoted fellowship, Sarah Boardman Judson's health failed, and she died on the way to America, at St. Helena, September 1, 1845.

Adoniram Judson with his three younger children continued on his voyage home and on arriving in America was received with deep sympathy and profound respect. He indeed, was overwhelmed by the welcome accorded him and found the strain of continued public speaking too much for his voice. While visiting Philadelphia, he met the talented authoress, Emily Chubbuck, whose pen-name was "Fanny Forrester." After a brief courtship, they were married and on July 16, 1846, he again sailed for Burma.

Once more he resumed his work of oversight of the thirty-three churches with their more than seven thousand members. Maulmain continued to be the chief center of the work and the place of his residence. Here he devoted the major part of two and a half years to the Burmese-English Dictionary, finishing the Burmese into English section on January 24, 1849. Shortly after this his health failed completely, and he determined to take a sea voyage to regain his strength, but he died at sea on April 12, 1850.

In the First Baptist Church in Malden, Mass., is a marble tablet bearing the following inscription:

IN MEMORIAM.

Rev. Adoniram Judson.

Born August 9, 1788.

Died April 12, 1850.

Malden, his birthplace,
The Ocean, his sepulchre.

Converted Burmans,
and the Burmese Bible,
His Monument.

His record is on high.

INCIDENTS IN THE LIFE OF ADONIRAM JUDSON

Reprinted from "The Life of Adoniram Judson"
by Edward Judson

*By permission of the publishers, The American Baptist
Publication Society*

Conversion and Call to the Ministry. (P. 12-13.)

The next night he stopped at a country inn. The landlord mentioned, as he lighted him to his room, that he had been obliged to place him next door to a young man who was exceedingly ill, probably in a dying state; but he hoped that it would occasion him no uneasiness. Judson assured him that, beyond pity for the poor sick man, he should have no feeling whatever, and that now, having heard of the circumstance, his pity would not of course be increased by the nearness of the object. But it was, nevertheless, a very restless night. Sounds came from the sick-chamber—sometimes the movements of the watchers, sometimes the groans of the sufferer; but it was not these which disturbed him. He thought of what the landlord had said—the stranger was probably in a dying state; and was he prepared? Alone, in the dead of the night, he felt a flush of shame steal over him at the question, for it proved the shallowness of his philosophy. What would his late companions say to his weakness? The clear-minded, intellectual, witty E——, what would he say to such consummate boyishness? But still his thoughts *would* revert to the sick man. Was he a Christian, calm and strong in the hope of a glorious immortality? or was he shuddering upon the brink of a dark, unknown future? Perhaps he was a "freethinker," educated by Christian parents, and prayed over by a Christian mother. The landlord had described him as a *young* man; and in imagination he was forced to place himself upon the dying bed, though he strove with all his might against it. At last morning came, and the bright flood of light which it poured into his chamber dispelled all his "superstitious illusions." As soon as he had risen, he went in search of the landlord, and inquired for his fellow-

lodger. "He is dead," was the reply. "Dead!" "Yes, he is gone, poor fellow! The doctor said he would probably not survive the night." "Do you know who he was?" "Oh, yes; it was a young man from Providence College—a very fine fellow; his name was E——." Judson was completely stunned. After hours had passed, he knew not how, he attempted to pursue his journey. But one single thought occupied his mind, and the words, Dead! Lost! Lost! were continually ringing in his ears. He knew the religion of the Bible to be true; he felt its truth; and he was in despair. In this state of mind, he resolved to abandon his scheme of travelling, and at once turned his horse's head toward Plymouth.

He arrived at Plymouth, September 22, 1808, and in October of the same year entered the Theological Institution at Andover, one year in advance. As he was neither a professor of religion nor a candidate for the ministry, he was admitted only by special favor. On the 2d of December, 1808, he made a solemn dedication of himself to God; and on the 28th of May, 1809, at the age of twenty-one, he joined the Third Congregational Church in Plymouth. His conversion involved in itself a consecration to the Christian ministry."

Decision to Become a Missionary. (P. 17-18, 473-474.)

Six months elapsed from the time of his reading Buchanan's "Star in the East" before he made the final resolve to become a missionary to the heathen. This was in February, 1810. He was, no doubt, stimulated to form this purpose by close contact with several other young men of like aspirations. When a man is rocking in the trough of the sea of indecision, it is very reassuring to have his interior conviction matched by an external Providence. His earliest missionary associate was Samuel Nott, Jr., who entered the Seminary early in the year 1810, and was even then weighing the question whether he should devote himself to the work of carrying the Gospel to the heathen. About the same time, there came to Andover four young men from Williams College—Samuel J. Mills, Jr., James Richards, Luther Rice, and Gordon Hall. While in college, these students had formed a missionary society, and they were accustomed to meet together at night beneath a haystack near the college grounds. At Williamstown, on the spot where now stands the famous Haystack Monument, these young men consecrated themselves to the work of Foreign Missions, and poured out their fervent prayers for the conversion of the world; and

this green nook among the Berkshire Hills may well be called the birthplace of American Foreign Missions. . . .

Before the Boardman Missionary Society at Waterville College he spoke as follows:

"If any of you enter the Gospel ministry in this or other lands, let not your object be so much to 'do your duty,' or even to 'save souls,' though these should have a place in your motives, as to *please the Lord Jesus*. Let this be your ruling motive in all that you do. Now, do you ask, *how* you shall please Him? How indeed, shall we know what will please Him but by His *commands*? . . . Obey these commands and you will not fail to please Him. And there is that 'last command,' given just before He ascended to the Father, 'Go ye into all the world, and preach the Gospel to every creature.' It is not yet obeyed as it should be. Fulfil that, and you will please the Saviour.

"Someone asked me, not long ago, whether *faith* or *love* influenced me most in going to the heathen. I thought of it a while, and at length concluded that there was in me but *little* of *either*. But in thinking of what *did* influence me, I remembered a time, out in the woods back of Andover Seminary, when I was almost disheartened. Everything looked dark. No one had gone out from this country. The way was not open. The field was far distant, and in an unhealthy climate. I knew not what to do. All at once that 'last command' seemed to come to my heart directly from Heaven. I could doubt no longer, but determined on the spot to obey it at all hazards, for the sake of pleasing the Lord Jesus Christ.

"Now, my dear brethren, if the Lord wants you for missionaries, He will set that command home to your hearts. If He does so, *you neglect it at your peril*."

Courtship and Marriage. (P. 32-33, 34-35.)

But he was not to go alone, for he was already betrothed to Miss Ann Hasseltine. They met for the first time on the memorable occasion already described, when, in June, 1810, the General Association held its session at Bradford, and young Judson and his fellow-students modestly made known their desires to attempt a mission to the heathen.

The story is told that during the sessions, the ministers gathered for a dinner beneath Mr. Hasseltine's hospitable roof. His youngest daughter, Ann, was waiting on the table. Her attention was attracted to the young student, whose bold missionary projects were making such a stir. But what was her

surprise to observe, as she moved about the table, that he seemed completely absorbed in his plate! Little did she dream that she had already woven her spell about his young heart, and that he was at that very time composing a graceful stanza in her praise.

She was born in Bradford, December 22, 1789, and was about a year younger than Mr. Judson. Her parents were John and Rebecca Hasseltine. She had an ardent, active, even restless temperament; so that her mother once reproved her in childhood with the ominous words, "I hope, my daughter, you will one day be satisfied with rambling." She was educated at the Bradford Academy, and was a beautiful girl, characterized by great vivacity of spirits and intensely fond of society. In fact, she was so reckless in her gayety, and so far overtopped her young companions in mirth, that they feared she would have but a brief life, and be suddenly cut off. . . .

On the 5th of February, 1812, Mr. Judson was married to Ann Hasseltine, at Bradford. Two days before, at Plymouth, he had taken final leave of his parents. His brother Elnathan accompanied him to Boston. The journey was made on horseback. Elnathan had not yet been converted. While on the way the two dismounted, and among the trees by the roadside, they knelt down and Adoniram offered a fervent prayer in behalf of his younger brother. Four days later they parted, never to meet again on earth. The wayside prayer was not unheeded in heaven. Years afterward Adoniram was permitted to have the assurance that the brother over whom his heart so fondly yearned became "an inheritor of the kingdom of heaven."

On the 6th of February, he received ordination at Salem from the Rev. Drs. Spring, Worcester, Woods, Morse, and Griffin; on the 7th, he bade good-bye to his younger sister and companion of his childhood; and on the 19th, embarked at Salem with Mrs. Judson and Mr. and Mrs. Newell, on the brig *Caravan*, Captain Heard, bound for Calcutta.

The Judsons Become Baptists. (P. 43-44.)

A letter written at the same time to Rev. Dr. Bolles, of Salem, Mass., points in the same direction:

"Calcutta, September 1, 1812.

"Rev. Sir:

"I recollect that, during a short interview I had with you in Salem, I suggested the formation of a society among the Baptists in America for the support of foreign missions, in

imitation of the exertions of your English brethren. Little did I then expect to be personally concerned in such an attempt.

“Within a few months, I have experienced an entire change of sentiments on the subject of baptism. My doubts concerning the correctness of my former system of belief commenced during my passage from America to this country; and after many painful trials, which none can know but those who are taught to relinquish a system in which they had been educated, I settled down in the full persuasion that the immersion of a professing believer in Christ is the only Christian baptism.

“Mrs. Judson is united with me in this persuasion. We have signified our views and wishes to the Baptist missionaries at Serampore, and expect to be baptized in this city next Lord’s day.

“A separation from my missionary brethren, and a dissolution of my connection with the Board of Commissioners, seem to be necessary consequences. The missionaries at Serampore are exerted to the utmost of their ability in managing and supporting their extensive and complicated mission.

“Under these circumstances, I look to you. Alone, in this foreign heathen land, I make my appeal to those whom, with their permission, I will call *my Baptist brethren* in the United States.

“With the advice of the brethren at Serampore, I am contemplating a mission on one of the eastern islands. They have lately sent their brother Chater to Ceylon, and their brother Robinson to Java. At present, Amboyna seems to present the most favorable opening. Fifty thousand souls are there perishing without the means of life; and the situation of the island is such that a mission there established might, with the blessing of God, be extended to the neighboring islands in those seas.

“But should I go thither, it is a most painful reflection that I must go alone, and also uncertain of the means of support. But I will trust in God. He has frequently enabled me to praise His divine goodness, and will never forsake those who put their trust in Him. I am, dear sir,

“Yours, in the Lord Jesus,

“Adoniram Judson, Jr.”

On September 6th, Mr. and Mrs. Judson were baptized in Calcutta by the Rev. Mr. Ward, and, on the first of November, Mr. Rice, one of his missionary associates, who, though sailing on a different vessel, had experienced a similar change of sentiment, was also baptized. “Mr. Rice was thought,” Dr. Carey

says, "to be the most obstinate friend of Pædo-baptism of any of the missionaries."

Rangoon, Burma, the Open Door. (P. 47-48.)

On June 4th the Judsons arrived in Madras, where they were kindly received by the English missionaries, Mr. and Mrs. Loveless. But they knew that they could not remain long, for they were again under the jurisdiction of the East India Company. Their arrival was at once reported to the Governor-General, and they feared they would be immediately transported to England. There was no vessel in the harbor bound for Pulo Penang, and the only vessel about to sail in that direction was bound for Rangoon, Burma. They dreaded to pass from the protection of the British flag into the power of the Burman despot, whose tender mercies were cruel. But their only alternative was between Rangoon and their own dear native land, and they chose the former.

On June 22nd they went on board the "crazy old vessel" *Georgianna*. After a stormy voyage they reached Rangoon July 13th, and took possession of the English Baptist mission-house, occupied by a son of Dr. Carey. This young man was temporarily absent, and soon afterward resigned the mission in their favor, and entered the service of the Burmese Government.

The horrors of the voyage, and the dreariness of their arrival in this strange, lawless land, and of their first settlement in the deserted mission-house at Rangoon, made this the most painful experience through which they had ever passed.

The First Fruits. (P. 124, 132, 395.)

On April 4, 1819, even before the *zayat* was completed the first public service was held. Mr. Judson was thirty-one years old, and had been in Rangoon nearly six years before he ventured to preach to a Burman audience in their own tongue. This marks an era in the history of the Burman mission; for it is a noteworthy fact that the institution of public worship was soon followed by the first in a series of conversions.

It was on June 27, 1819, about seven years and four months after Mr. Judson left America, and about six years after his arrival in Rangoon, that he was permitted to baptize the first Burman convert, Mounng Nau. The secret of that sublime faith which enabled him to endure without a misgiving so many long, weary years of sowing without the joy of seeing a single blade of grain, may be learned from the following lines, which he

wrote in pencil on the inner cover of a book which he was using in the compilation of the Burman dictionary:

“In joy or sorrow, health or pain,
Our course be onward still;
We sow on Burma’s barren plain,
We reap on Zion’s hill.”

The following extracts from his journal, with a letter of Mrs. Judson’s, afford a vivid description of the commencement of public worship among the Burmans, and the progress of that religious movement which culminated in the baptism of the first three converts, MOUNG NAU, MOUNG BYAA, and MOUNG THAHLAH:

“June 27. Lord’s day. There were several strangers present at worship. After the usual course, I called MOUNG NAU before me, read and commented on an appropriate portion of Scripture, asked him several questions concerning his *faith, hope, and love*, and made the baptismal prayer, having concluded to have all the preparatory exercises done in the *zayat*. We then proceeded to a large pond in the vicinity, the bank of which is graced with an enormous image of Gaudama, and there administered baptism to the first Burman convert. O, may it prove the beginning of a series of baptisms in the Burman empire which shall continue in uninterrupted succession to the end of time!”

“July 4. Lord’s day. We have had the pleasure of sitting down, for the first time, to the Lord’s table with a converted Burman; and it was my privilege—a privilege to which I have been looking forward with desire for many years—to administer the Lord’s Supper in two languages. And now let me in haste, close my journal for transmission to the Board.” . . .

At the close of the year 1832 Mr. Judson reported one hundred and forty-three baptisms: three at Rangoon, seventy at Maulmain, sixty-seven at Tavoy, and three at Mergui. This made five hundred and sixteen who had been baptized since his arrival in Burma, only seventeen of whom had been finally excluded.

Judson’s Imprisonment. (P. 217-219, 220, 225-226, 263.)

When war actually broke out, suspicion fell at once on all the white foreigners residing in Ava. They were thought to be spies secretly acting in collusion with the English Government. They were immediately arrested, fettered, and thrown into the death-prison.

“I was seized,” Dr. Judson writes, “on the 8th of June,

1824, in consequence of the war with Bengal, and in company with Dr. Price, three Englishmen, one American, and one Greek, was thrown into the death-prison at Ava, where we lay eleven months—nine months in three pairs, and two months in five pairs of fetters. The scenes we witnessed and the sufferings we underwent during that period I would fain consign to oblivion. From the death-prison at Ava, we were removed to a country prison at Oung-pen-la, ten miles distant, under circumstances of such severe treatment that one of our number, the Greek, expired on the road; and some of the rest, among whom was myself, were scarcely able to move for several days. It was the intention of the Government, in removing us from Ava, to have us sacrificed in order to insure victory over the foreigners; but the sudden disgrace and death of the adviser of that measure prevented its execution. I remained in the Oung-pen-la prison six months in one pair of fetters; at the expiration of which period, I was taken out of irons, and sent under a strict guard to the Burmese headquarters at Mah-looan, to act as interpreter and translator. Two months more elapsed, when on my return to Ava, I was released at the instance of Moungh Shwa-loo, the north governor of the palace, and put under his charge. During the six weeks that I resided with him, the affairs of the Government became desperate, the British troops making steady advances on the capital; and after Dr. Price had been twice dispatched to negotiate for peace (a business which I declined as long as possible), I was taken by force and associated with him. We found the British above Pahgan; and on returning to Ava with their final terms, I had the happiness of procuring the release of the very last of my fellow-prisoners; and on the 21st inst. obtained the reluctant consent of the Government to my final departure from Ava with Mrs. Judson.”

In these few modest words Mr. Judson passes over all the prolonged horrors which he endured in the confinement of an Oriental jail. Let us glance at his experience more in detail. His imprisonment was remarkable for its *duration*. For nine months he was confined in three pairs of fetters, two months in five, six months in one; for two months he was a prisoner at large; and for nearly two months, although released from prison, he was yet restrained in Ava under the charge of the north governor of the palace, so that his confinement reached nearly to the end of twenty-one long months.

Again, for most of the time of his confinement, he was shut up in a loathsome, wretched *place*.

“It derives its remarkable, well-selected name, *Let-ma-yoon*—literally interpreted, *hand, shrink not*—from the revolting

scenes of cruelty practiced within its walls. To those acquainted with the Burmese language, the name conveys a peculiar impression of terror. It contemplates the extreme of human suffering, and when this has reached a point at which our nature recoils—when it is supposed that any one bearing the human form might well refuse to be the instrument to add to it—the hand of the executioner is apostrophized and encouraged not to follow the dictates of the heart: ‘Thine eyes shall not pity and thine hand not spare.’” . . .

The following description of the interior of this jail is given by an English fellow-prisoner of Mr. Judson:

“The only articles of furniture the place contained were these: First, and most prominent, was a gigantic row of stocks, similar in its construction to that formerly used in England, but now nearly extinct; though dilapidated specimens may still be seen in some of the market-places of our own country towns. It was capable of accommodating more than a dozen occupants and like a huge alligator opened and shut its jaws with a loud snap upon its prey. Several smaller reptiles, interesting varieties of the same species, lay basking around this monster, each holding by the leg a pair of hapless victims consigned to its custody. These were heavy logs of timber, bored with holes to admit the feet, and fitted with wooden pins to hold them fast. In the centre of the apartment was placed a tripod, holding a large earthen cup filled with earth-oil, to be used as a lamp during the night-watches; and lastly, a simple but suspicious-looking piece of machinery whose painful uses it was my fate to test before many hours had elapsed. It was merely a long bamboo suspended from the roof by a rope at each end, and worked by blocks or pulleys, to raise or depress it at pleasure.

“Before me, stretched on the floor, lay forty or fifty hapless wretches, whose crimes or misfortunes had brought them into this place of torment. They were all nearly naked, and the half-famished features and skeleton frames of many of them too plainly told the story of their protracted sufferings. Very few were without chains, and some had one or both feet in the stocks besides. A sight of such squalid wretchedness can hardly be imagined. Silence seemed to be the order of the day; perhaps the poor creatures were so engrossed with their own misery that they hardly cared to make any remarks on the intrusion of so unusual an inmate as myself.” . . .

“Within the walls nothing worthy of notice occurred until the hour of three in the afternoon. As this hour approached, we noticed that the talking and jesting of the community gradually died away; all seemed to be under the influence of

some powerful restraint, until that fatal hour was announced by the deep tones of a powerful gong suspended in the palace-yard; and a death-like silence prevailed. If a word was spoken it was in a whisper. It seemed as though even breathing were suspended under the control of a panic terror, too deep for expression, which pervaded every bosom. We did not long remain in ignorance of the cause. If any of the prisoners were to suffer death that day, the hour of three was that at which they were taken out for execution. The very manner of it was the acme of cold-blooded cruelty. The hour was scarcely tolled by the gong when the wicket opened, and the hideous figure of a spotted man appeared, who, without uttering a word, walked straight to his victim, now for the first time probably made acquainted with his doom. As many of these unfortunate people knew no more than ourselves the fate that awaited them, this mystery was terrible and agonizing; each one fearing, up to the last moment, that the stride of the spot might be directed his way. When the culprit disappeared with his conductor, and the prison door closed behind them, those who remained began again to breathe more freely; for another day, at least, their lives were safe." . . .

"We feel that our obligations to General Campbell can never be canceled. Our final release from Ava, and our recovering all the property that had there been taken, was owing entirely to his efforts. His subsequent hospitality, and kind attention to the accommodations for our passage to Rangoon, have left an impression on our minds which can never be effaced. We daily received the congratulation of the British officers, whose conduct toward us formed a striking contrast to that of the Burmese. I presume to say that no persons on earth were ever happier than we were during the fortnight we passed at the English camp. For several days this single idea wholly occupied my mind—that we were out of the power of the Burmese Government, and once more under the protection of the English. Our feelings continually dictate expressions like this: *What shall we render to the Lord for all His benefits toward us?*

"The treaty of peace was soon concluded, signed by both parties, and a termination of hostilities publicly declared. We left Yandabo after a fortnight's residence, and safely reached the mission-house in Rangoon after an absence of two years and three months."

Death of Ann Hasseltine Judson. (P. 289-290.)

But in the midst of these sacred toils she was smitten with fever. Her constitution, undermined by the hardships and

sufferings which she had endured, could not sustain the shock, and on October 24, 1826, in the 37th year of her age, she breathed her last. The hands so full of holy endeavors were destined to be suddenly folded for rest. She died apart from him to whom she had given her heart in her girlhood, whose footsteps she had faithfully followed for fourteen years, over land and sea, through trackless jungles and strange crowded cities, sharing his studies and his privations, illumining his hours of gloom with her beaming presence, and with a heroism and fidelity unparalleled in the annals of missions, soothing the sufferings of his imprisonment. He whom she had thus loved, and who, from his experience of Indian fever, might have been able to avert the fatal stroke, was far away in Ava. No missionary was with her when she died, to speak words of Christian consolation. The Burman converts like children gathered helplessly and broken-heartedly about their *white mamma*. The hands of strangers smoothed her dying pillow, and their ears received her last faint wandering utterances. Under such auspices as these her white-winged spirit took its flight to the brighter scenes of the New Jerusalem.

Completion of the Burmese Bible. (P. 405, 409-410, 415.)

But the translation of the Bible was essentially necessary to the permanent establishment of Christianity in Burma, and no other living man was qualified for the work. And so, in the brief intervals of preaching, and teaching, and imprisonment and jungle travel, secluding himself in the garret at Rangoon, and afterward in the little room attached to the mission-house at Maulmain, he quietly wrought at this prodigious task, until, at last, he could write on January 31, 1834, at the age of forty-six:

“Thanks be to God, I can *now* say I have attained. I have knelt down before Him, with the last leaf in my hand, and imploring His forgiveness for all the sins which have polluted my labors in this department, and His aid in future efforts to remove the errors and imperfections which necessarily cleave to the work, I have commended it to His mercy and grace; I have dedicated it to His glory. May He make His own inspired word, now complete in the Burman tongue, the grand instrument of filling all Burma with songs of praise to our great God and Saviour Jesus Christ. Amen.” . . .

Great as was the task of thus scrupulously translating the Bible, the revision was still more laborious. Seven years were

spent in revising the first work. It was a mental peculiarity of Mr. Judson's never to leave a thing alone while it could possibly be improved. His besetting sin was, in his own expressive words, alluded to before, a *lust for finishing*, and it was not until 1840 that he could say:

"On the 24th of October last, I enjoyed the great happiness of committing to the press the last sheet of the new edition of the Burmese Bible. It makes about twelve hundred pages quarto. We are sending you several copies by the present conveyance. . . .

"As for myself, I have been almost entirely confined to the very tedious work of revising the Old Testament. The revision of about one-half is completed, and the books from 1st Samuel to Job, inclusive, have been printed in an edition of two thousand. We should have put the first volume to press some time ago, had we not been obliged to wait for paper, the London paper not matching the American; and now, though paper has arrived, brother Hancock contemplates going to America for new fonts of type, in several languages, and brother Cutter has gone on another visit to Ava, so that we shall not probably recommence printing the Old Testament till his return. I am the more satisfied with this arrangement from having just received a complete set of Rosenmüller on the Old Testament, and some other valuable works, in studying which I am very desirous of going over the whole ground once more. . . . I thought that I had finished the revision of the New Testament above a month ago; but there is no end to revising while a thing is in the press; so I continued working at it until I went to Dong-yan, and even later; for it was not until the 22nd instant that the last proof-sheet went to press. . . .

"The work was finished—that is, the revision and printing—on the 24th October last, and a happy day of relief and joy it was to me. I have bestowed more time and labor on the revision than on the first translation of the work, and more, perhaps, than is proportionate to the actual improvement made. Long and toilsome research among the biblical critics and commentators, especially the German, was frequently requisite to satisfy my mind that my first position was the right one." . . .

"To Judson it was granted, not only to found the spiritual Burman Church of Christ, but also to give it the entire Bible in its own vernacular, thus securing that Church's endurance and ultimate extension; the instances being few or none, of that word, after it has once struck root in any tongue, being ever wholly suppressed. Divine and human nature alike forbid such a result; for, when once it has become incorporated in a living

tongue, holiness and love join hands with sin and weakness to perpetuate that word's life and dominion. We honor Wickliffe and Luther for their labors in their respective mother tongues; but what meed of praise is due to Judson for a translation of the Bible, *perfect as a literary work*, in a language so foreign to him as the Burmese? Future ages, under God's blessing, may decide this point, when his own forebodings, as he stood and pondered over the desolate, ruinous scene at Pagan, shall be fulfilled.

“One and twenty years after his first landing at Rangoon, Judson finished his translation of the whole Bible; but, not satisfied with this first version, six more years were devoted to a revision of this great work; and on the 24th of October, 1840, the last sheet of the new edition was printed off. The revision cost him more time and labor than the first translation; for what he wrote in 1823 remained the object of his soul: “I never read a chapter without pencil in hand, and Griesbach and Parkhurst at my elbow; and it will be an object to me through life to bring the translation to such a state that it may be a standard work.” The best judges pronounce it to be all that he aimed at making it, and also, what with him never was an object, an imperishable monument of the man's genius. We may venture to hazard the opinion that as Luther's Bible is now in the hands of Protestant Germany, so, three centuries hence, Judson's Bible will be the Bible of the Christian churches of Burma.”

Completion of the Burmese Dictionary. (P. 516-517, 567.)

But this permission came too late. The opportunity of penetrating Burma proper had passed, and the aid of an excellent Burmese scholar, once a priest at Ava, had been secured at Maulmain, and then the toiling translator replied to the resolutions as follows:

“Considering, therefore, the uncertainty of life, and the state of my manuscripts, so effaced by time, or so erased and interlined as to be illegible to any other person but myself, I have thought it was my duty to forego, for the present, what I cannot but regard as an interesting expedition, in order to drive forward the heavy work of the dictionary in the most satisfactory manner, and without increasing the hazard of any serious interruption.”

Thus after spending half a year of toil and suffering at Rangoon, he was compelled to fall back upon Maulmain. He arrived there with his family on September 5, 1847.

From the time of his return to Maulmain until his last sickness, he worked steadily at the dictionary. Again and again in his letters he alludes to this colossal undertaking.

“Since my return from America, with the exception of a visit of a few months at Rangoon, I have been occupying my old stand, engaged chiefly in preparing a Burmese dictionary, which is now in the press; that is, the English and Burmese part. The Burmese and English part will, I hope, be ready for the press in the course of another year. They will make two quarto volumes of five or six hundred pages each. . . . I am still hard at work on the dictionary, and shall be for above a year to come, if I live so long. The work will make two volumes quarto, containing above a thousand pages. No one can tell what toil it has cost me. But I trust it will be a valuable and standard work for a long time. It sweetens all toil to be conscious that we are laboring for the King of kings, the Lord of lords. I doubt not we find it so, whether in Maulmain or in Philadelphia.” . . .

“I have taken shelter in the house lately occupied by brother Simons, though remote from missionary operations, where I intend to make an effort to finish the dictionary.” . . .

A chronological note in the appendix reads: “Jan. 24, 1849, he finished the English and Burmese dictionary.”

Adoniram Judson Dies at Sea. (P. 526-528.)

In November, 1849, only a few months after he wrote the above lines, he was attacked by the disease, which, after a period of a little over four months, culminated in his death. One night, while sharing with Mrs. Judson the care of one of the children who had been suddenly taken ill, he caught a severe cold. This settled on his lungs and produced a terrible cough with some fever. After three or four days, he was attacked with dysentery, and before this was subdued a congestive fever set in, from which he never recovered. A trip down the coast of Mergui afforded only partial relief. He tried the sea air of Amherst, but only sank the more rapidly, and then hastened back to Maulmain. The following is his last communication to the Board:

“*To the Corresponding Secretary.*

“Maulmain, February 21, 1850.

“My dear Brother: I can not manage a pen; so please to excuse pencil. I have been prostrated with fever ever since the latter part of last November, and have suffered so much that I have frequently remarked that I was never ill in India before.

Through the mercy of God, I think I am convalescent for the last ten days; but the doctor and all my friends are very urgent that I should take a sea voyage of a month or two, and be absent from this a long time. May God direct in the path of duty. My hand is failing; so I will beg to remain

“Yours affectionately,

“A. JUDSON.”

His only hope now lay in a long sea voyage. He was never so happy as when upon the deep. The ocean breezes had never failed to invigorate him. But it was a sore trial to part with his wife and children when there was but little prospect of ever seeing them again. There was, however, no alternative. A French barque, the *Aristide Marie*, was to sail from Maulmain on the 3rd of April. The dying missionary was carried on board by his weeping disciples, accompanied only by Mr. Ranney, of the Maulmain mission. There were unfortunate delays in going down the river; so that several days were lost. Meantime that precious life was ebbing rapidly away. It was not until Monday, the 8th, that the vessel got out to sea. Then came head winds and sultry weather, and after four days and nights of intense agony, Mr. Judson breathed his last on the 12th of April, and on the same day his body was buried in the sea. He died within a week from the time that he parted with his wife (Emily Chubbuck Judson) and almost four months of terrible suspense elapsed before she learned of his death.

The Memorial Tablet at Malden, Mass. (P. 1.)

The traveller who visits Malden, Massachusetts, one of the picturesque suburban towns of Boston, may find in the Baptist meeting-house a marble tablet, bearing the following inscription:

IN MEMORIAM

REV. ADONIRAM JUDSON

BORN AUGUST 9, 1788

DIED APRIL 12, 1850

MALDEN, HIS BIRTHPLACE

THE OCEAN, HIS SEPULCHRE

CONVERTED BURMANS, AND

THE BURMAN BIBLE,

HIS MONUMENT

HIS RECORD IS ON HIGH

SERIES OF TWELVE PROGRAMS

Course Number One

(Now available)

JAMES CHALMERS, Martyr of New Guinea

JAMES GILMOUR, Pioneer in Mongolia

WILFRED T. GRENFELL, Knight-Errant of the North

ADONIRAM JUDSON, Herald of the Cross in Burma

ION KEITH-FALCONER, Defender of the Faith in Arabia

DAVID LIVINGSTONE, Africa's Pathfinder and Emancipator

ALEXANDER M. MACKAY, Uganda's White Man of Work

HENRY MARTYN, Persia's Man of God

ROBERT MORRISON, Protestant Pioneer in China

JOHN G. PATON, King of the Cannibals

MARY SLESSOR, The White Queen of Calabar

MARCUS WHITMAN, Hero of the Oregon Country

Course Number Two

(In preparation)

CAPTAIN LUKE BICKEL, Master Mariner of the Inland Sea

WILLIAM CAREY, Founder of Modern Missions

ALEXANDER DUFF, India's Educational Pioneer

MARY PORTER GAMEWELL, Heroine of the Boxer Rebellion

FRANK HIGGINS, Sky Pilot of the Lumbermen

ROBERT LAWS, Founder of Livingstonia

RAYMOND LULL, First Missionary to the Moslems

JOHN K. MACKENZIE, The Beloved Physician of Tientsin

JAMES COLERIDGE PATTESON, Martyr Bishop of the South
Seas

ALBERT L. SHELTON, Pioneer in Tibet

J. HUDSON TAYLOR, Organizer of the China Inland Mission

JOHN WILLIAMS, Shipbuilder in the South Seas

Booklets 25 Cents Each

*A reduction of 50 cents allowed if set of 12 Booklets
is purchased*